AN

# ADDRESS

Given in to the

# Late King James,

BY THE

TITULAR ARCHBISHOP

OF

# DUBLIN:

FROM

The General Meeting of the *Romiſh* Biſhops and Clergy of *Ireland*, held in *May* laſt, by that King's Order.

Wherein ſeveral Things relating to the *Popiſh* Deſigns upon theſe Three Kingdoms, are diſcovered.

The Original whereof was found in the late King *James*'s Cloſet, in the Caſtle of *Dublin*, at his leaving that City: And the Copy whereof was found in the Titular Archbiſhop's Lodgings.

*Now Publiſh'd with Reflections on each Paragraph.*

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# THE MEMORIAL GIVEN IN To the Late King *JAMES*, BY THE Titular Archbiſhop of *Dublin*, &c.

THAT the late King *James* was induc'd by the *Emiſſaries* of *Rome*, to trample upon the Laws and Liberties of the Subjects of theſe Three Kingdoms, there is no body who enjoys the uſe of their Reaſon, can deny. But tho we felt every day new Invaſions made upon our Religion by the ſame Party of men under the Covert of the *Royal Power and Prerogative* (as they call'd it); yet



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there are to this very day, a certain incredulous ſort of men, who have the folly to tell us, *That King* James *had never the leaſt Deſign to alter the Religion of theſe Kingdoms, or to introduce Popery.*

Among a Thouſand Inſtances to prove that King *James*'s great Deſign was *the utter extirpation of the Proteſtant Religion, and the Reſtitution* (as the Papiſts call it) *of the Catholick one*, There has of late *one* come to light, which ſets the Affair in a Meridian light, beyond all poſſibility of doubting; which Inſtance, and the occaſion of its coming to be known, is as follows.

The Late King upon his arrival in *Ireland* from *France*, did make as conſiderable Steps to overturn the Proteſtant Religion and Intereſt in that Kingdom, as the ſhort time he was there, and the *Decorum* he was to carry towards the few Proteſtants who adher'd to him, could poſſibly admit of. A great many Laws made for the ſafety of the *Engliſh* Proteſtants, and for keeping out the *Iriſh* from the poſſeſſions they had by ſo many Rebellions juſtly forfaulted, were reſcinded: And, which was next to giving the final

final Blow to the Proteſtant Intereſt in that Kingdom, King *James*, in his *Iriſh* pretended Parliament, had formally removed the Fundamental *Charter*, by which the Proteſtants poſſeſt their Eſtates; I mean, the Act of Parliament of *Ireland*, called, *The Act of Settlement*: So it ſeem'd, there wanted ſcarce any more to be done, to reſtore Popery and Papiſts for good and all in *Ireland*.

But all this was not able to ſatisfie the *fiery Zealots* of the Church of *Rome*, whom nothing could pleaſe, but *a thorough work*, as they named it. The *Iriſh Popiſh Biſhops* meet together in the *Titular Archbiſhop of* Dublin's *Lodgings*; and with them, *The Provincials of all the Religious Orders*: And having unanimouſly agreed to the following *Addreſs* or *Memorial* to be preſented to the late King, then in *Dublin*, they preſent it to him in a full Body. That King *James* received this *Addreſs* very kindly, was viſible in his manner of treating the Perſons that preſented it. He told them, *They had never any reaſon to doubt of his Zeal for the Catholick Religion; and of his willingneſs to ſacrifice all that was dear to him upon that account.* And that he would within a few days acquaint my *Lord Archbi-*



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ſhop of *Dublin*, with his Reſolutions and Anſwer to their Addreſs.

What Anſwer King *James* returned, we have not yet been able to learn. But the *Memorial* it ſelf was found in that King's *Cloſet*, after his leaving *Dublin*; and another Copy of the ſame, in the *Archbiſhop's Lodgings*.

The *Memorial* it ſelf deſerves to be here inſerted word by word, as it is in the *Original* found in King *James's* Cloſet: And it may not be impertinent to make ſome ſhort Reflections on each Paragraph, as they lye in order.

The *Memorial* runs thus.

SIR,

**As we are very ſenſible of Your Majeſties Great Zeal to Eſtabliſh the Roman Catholick Religion in this Your Kingdom of** Ireland, **and own our ſelves extremely thankful and beholding to Your Majeſty for Your Gracious Declaration to us upon that Subject; So purſuant to Your Majeſties Directions and Encouragement, we herein moſt humbly offer the means that to us ſeem moſt efficacious for the due Accompliſhing thereof.**

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REFLECTIONS.

Here is a fair acknowledgment of *a Deſign to eſtabliſh the Roman-Catholick Religion in Ireland*, which they expreſly ſay, *King* James *had declared to them*, and had previous thereto *given them Directions and Incouragement about it*. One would think, The *Titular Archbiſhop of Dublin*, and the reſt of the *Gang*, needed few Directions to go about ſo meritorious a Work as the Eſtabliſhment of the Catholick Religion: But it ſeems King *James* his Zeal has outgone even *theirs* in this point. He has not only *given them Directions about it*, but *incourag'd them in it*. And we know the word *Incouragement*, is a very entenſive one; as including not only *promiſes to aſſiſt*, *but means and power to bring about*. And we have no reaſon to doubt, but King *James*, though he thought not himſelf oblig'd to keep his word ſo often given to *Engliſh* Hereticks; yet He would not fail to merit Heaven, by keeping firm with thoſe People He imagin'd had power to lock Heaven againſt him in caſe of a failure. And here by the by, I think it but juſt, His Confeſſor ſhould abſolve him from the obligation of his Promiſe

to

to the Titular Archbiſhop of *Dublin*, and the reſt of them; ſince the entire Ruine of his Affairs in *Ireland*, has put him out of capacity to keep his word to them.

MEMORIAL.

Imprimis, **The uſual and right Method for to compaſs any End or Deſign, is firſt of all to remove the Chief Obſtacles that offer thereunto; Wherefore, inaſmuch as the Penal Laws, particularly the Statute of Uniformity, and other like, were originally deviſed and enacted to aboliſh the Roman-Catholick Religion, and ſtill continue to be the main hindrance of its advancement; We humbly conceive that to re-eſtabliſh the ſame Roman-Catholick Religion in this Kingdom, as Your Majeſty graciouſly intends, it is in all Conſcience and Juſtice an Act of indiſpenſible neceſſity to repeal thoſe aforeſaid Penal Laws ſo throughly repugnant to the Honour and true Worſhip of God, and to the Salvation of Souls.**

REFLECTIONS.

What a Barrier the *Penal Laws* are againſt Popery here, the Papiſts themſelves do witneſs;

neſs; And what an *Eye-ſore* they are to them, they fairly enough inſinuate by their earneſtneſs with King *James*, in this Paragraph, to *have them Repeal'd.* Here it is we have reaſon to admire and praiſe the wiſe and happy Conduct of the Church of *England* in the late Reign, who would not be impos'd upon to take off theſe Laws, which the Papiſts as well as they, knew to be a *firm barrier* againſt Popery, and a ſure fence for ſecuring the Proteſtant Religion; Whatever other gloſſes were put upon them by ſome of that time. This does ſufficiently free that Church from the imputation of *wilfulneſs* and *moroſeneſs* thrown upon them by their Enemies upon the account of their Refuſal in this matter: ſince the Papiſts themſelves acknowledge in the above-mentioned Paragraph, That *theſe Laws were originally enacted to aboliſh the Roman-Catholick Religion, and to be the main hinderance of its advancement.* And indeed they muſt have been very blind, that did not ſee through the Deſigns of the late Reign, in their Intriegues of repealing theſe Laws: And it were a great Reflection upon the Wiſdom of the *Diſſenters*, to think they had any other thoughts of the Court-

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Deſigns at that time, or that they could be brought to imagine, there was any real kindneſs meant towards them, either in the Toleration granted them, or in the Inſinuations made them to take off the Penal Laws. For there was no Party of men more odious to the Papiſts, than the *Diſſenters*, notwithſtanding of all the Careſſes made them, merely to juggle them into their own Ruine, and the Ruine of the Church of *England*.

MEMORIAL.

IIdly, Whereas Almighty God of his Divine Providence has placed Biſhops in his Church, bought and redeemed by the Price of his moſt Precious Blood, for to rule and govern the ſame, and for to enlighten the People into the true and only way of Salvation, as is apparent in Holy Writ; It followeth by an unavoidable conſequence, that it is not only conducive, but alſo abſolutely requiſite for the eſtabliſhment of this Roman-Catholick Church in its due luſtre and decorum in this Kingdom; That the Prelates and other Clergy thereof, be reſtored to their Livings, Churches, and full exer-

ciſe

cise of their Ecclesiastical Jurisdiction, without which it is not to be expected that they can prevail to repress the Vices most swaying in this Age, and make the Christians improve themselves with more serious application in the observance of God's Law, and in the wholsome practice of Piety and Virtue: For we find by Experience, that the People now-a-days, generally speaking, will not much heed or regard the Exhortations or Threatnings of their Ghostly Directors, when they see them reduced to so low an ebb of Indigence, as to depend of themselves for their spiritual Power and Authority.

REFLECTIONS.

In the last Reign we were industriously told over and over again, by the Late King's *Emissaries*, That there was never any thing of a Design to invade the Livings or Revenues of the Church, or of applying of them to any body else, but those of the Church of *England*. Here the Mask is taken off, and the true Design of appropriating the Revenues of the Church, to *the use of the Roman-Catholicks* alone, is downright confest. This was really design'd long before: And we had

*Biſhops* conſecrated by the Pope, for almoſt all the *Biſhopricks* of *England* and *Ireland*: But the Affair was not ripe enough to inſtall them in their *Livings*. Theſe Biſhops by the *Canon-Law*, and by the acknowledgment of all the Lawyers of *Rome*, *Had an undoubted legal Right to the Revenues of their Titular Biſhopricks, and that immediately upon their being nominated by the Pope*: Likeas the Proteſtant Biſhops were but Uſurpers and illegal Poſſeſſors of thoſe Revenues, if we believe *Romiſh* Caſuiſts. Now they put King *James* in mind of *his gracious Declaration to them upon that Subject*; And they muſt have their Foot in, and the new Poſſeſſors (as they take the Proteſtants to be) muſt be ſet a-packing for good and all. At the end of this Paragraph, our *Iriſh Biſhops* and *Provincials*, do formally contradict their ſo much cry'd-up *Vow of Poverty*; And tell us plainly, That *the People will not have regard to the Advices of their Ghoſtly Directors, when they ſee them reduc'd to ſo low an ebb of indigence, as to depend of themſelves for their ſpiritual Power and Authority*. Here they plainly inſinuate, that *Poverty* is obſtructive of *the Peoples profiting by their directions*; And thence it is, They muſt have the Livings of the Clergy

Clergy reſtor'd to them, to give a greater luſtre to *their ſpiritual Power and Authority*. At this rate, the Clergy of the firſt *three Centuries*, and the *Mendicant Orders* of their own Church of *Rome*, muſt have very little ſucceſs in their Miniſterial Functions, ſince they of old did abſolutely depend, and theſe new Orders do yet, upon the ſole Charity of the People.

MEMORIAL.

IIIdly, **Though it may, perhaps, ſeem to ſome Politicks, that this Reſtoring the Roman-Catholick Religion and Clergy here to their Livings, Churches, Juriſdiction and Privileges, may be inconſiſtent at preſent with the Proſpect of Your Majeſty's Affairs in** England, **and may alienate the Affections of the Proteſtants there, from giving a helping hand, as may be expected, towards Your Majeſty's Reſtauration; yet, with ſubmiſſion, we conceive that this Objection carries more ſeeming than ſolid Reaſon; for when did it ever prove ſucceſsful to Your Majeſty, or to any of Your Royal Predeceſſors, to ſay to humour the Proteſtants of** England **in Concerns of this nature relating to the Glory of**

God, and good of Souls? What return did they make in these latter times to Your Majesty's manifold Condescentions and Indulgences to them? Did not they, even their Chief Clergy, bring in Foreign Power to invade Your Throne, without regarding the Loyalty and Allegiance they swore unto You? Moreover, if those Protestants, Laity and Clergy of England, or any of them, be now turn'd really Loyal, and well-affected to Your Majesty; surely they will not in any reason be displeased, or grudge, that in this Your Catholick Kingdom, always Loyal, Your Majesty should establish, as aforesaid, the Roman Religion, as also the Clergy thereof, who always preach and teach Loyalty and Obedience to their King, to be an essential Maxim of the Religion and Law of God. Neither will the said Protestants upon that consideration of Your Majesty's Gracious Restoring the Roman-Catholick Religion and Clergy as desired, flinch off, or desist from co-operating to Your Majesty's Restauration, no more than the Irish Roman-Catholicks have done, when deprived of their Estates, and brought under severe Laws against their Religion, yet always kept touch to their Loyalty and Allegiance in defending

Your

Your Majesties Cause. On the other side, if the said Protestants be not sincerely Loyal, but only Act for their own Temporal Interest under the pretext of Religion, in their usual manner; how can Your Majesty much rely upon their assistance, or after Your Restoration, ( which God send soon and happy ) expect that they will give You any way, but rather all imaginable hindrance to establish, as you purpose, the Roman-Catholick Religion and Clergy, in this Your Kingdom of Ireland, in that full manner aforesaid?

## Reflections.

Here, in the beginning of this Paragraph, we have fairly insinuated, the true Reasons *why King* James *did not restore*, when upon the *English* Throne, *the Roman Catholick Religion, and the Clergy, to their Livings, Churches, Jurisdictions, and Privileges*, tho he design'd to do it when it was convenient: The Reason was, *It was inconsistent with the good of King* James's *Affairs at that time.* But why was not this done, when King *James* came to *Ireland*, and was at the Head of an *Irish* Army? The Reason that induc'd him to delay it, is here plain; *He was afraid it might alienate the affecti-*

*ons*

*ons of the Proteſtants in* England, *from giving a helping hand towards his Reſtoration.* He did not delay it upon the account of the unjuſtneſs of the thing it ſelf; it was from another Principle, even that of *Politicks*, leſt the Proteſtants of *England* ſhould be too much alarm'd with it. Thus King *James* and his Popiſh Clergy muſt have very low thoughts of the Wit and Senſe of the Proteſtants of *England*, to think they could be ſo eaſily cheated with ſuch ſilly baits, and could be hook'd in by ſo weak Pretences. No ſure; they could not be ſo ſhort-ſighted, as not to ſee through theſe Cobwebs of *Romiſh* Politicks; and they had too many hints of their Deſigns, not to be ignorant what was really at the bottom of them.

But it ſeems at the giving in of this Memorial, the *Romiſh* Clergy was become of another Opinion. They thought it not worth their while to diſſemble any longer, but that it was abſolutely fit to fall to work without any further Ceremony. They tell King *James* poſitively, *That it's altogether needleſs to humour the Proteſtants in concerns of this nature; That all the return they made to his and his Predeceſſors Kindneſs and Indulgences to them, was to*

*Invite*

*Invite a Foreign Power to Invade his Throne.* Here we are expreſly told, That all the late King's *Kindneſs to the Proteſtants*, was only to *humour them*, that is, to lay them aſleep with his Careſſes, till it was time to give the Blow, by reſtoring the *Roman*-Catholick Religion, and the *Roman*-Catholick Clergy to their Churches, Livings, *&c.* But this is not all; Theſe Gentlemen tell us by way of an *Inuendo*, That all the Privileges the Proteſtants enjoyed by the Laws of the Kingdom, were indeed no more, but *King James's and his Predeceſſor's their manifold Condeſcentions and Indulgences to them*: So that inſtead of Laws for the Security of our Religion, we were in the opinion of the *Romiſh* Clergy, obliged only to the Condeſcention of our Kings for our peaceable Enjoyment of it: And as all *Favours* may be revoked upon the ingratitude of them on whom they are beſtowed; ſo conſequently may all the Liberties and Privileges of the Proteſtants of *England*, be recall'd in the ſenſe of this Memorial, becauſe of the *bad returns they made that King for them.* I know no reaſon why they here take in King *James's Royal Predeceſſors*, unleſs it be to inſinuate ſomething againſt the Memory of King

*Charles*

*Charles* II. as if he and King *James* had been upon the ſame bottom, as to their *Condeſcentions and Indulgences* to the Proteſtants, and therein *both of one Religion*; which how true, we muſt refer to the Great Day, when all hidden things ſhall be laid open.

As in the former part of this Paragraph, the Givers in of this Memorial derogated from the Wiſdom of the whole Proteſtants of *England*, in being cheated with their ſilly Baits; So in the laſt Words of the Period above mentioned, they fall foul upon the Honeſty of thoſe Proteſtants that are upon King *James*'s ſide, *as if they would not be diſpleaſed, or grudg at the re-eſtabliſhment of the* Romiſh *Religion and Clergy in* Ireland; *but that notwithſtanding thereof, they would continue to co-operate to His Reſtoration.* I am not concerned to anſwer for the Proteſtant *Jacobites* in *England*; here they have a Charge laid to their door by others engaged in the ſame Bottom with themſelves; and how true the Charge is, they and their own Conſciences know beſt: I ſhall only ſay, If it be ſo, as is here inſinuated, then it's no wonder they ſhould be the Horror and Hatred of all Good Men.

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## MEMORIAL.

Sir, Now is the true time for Your Majesty to accomplish that Glorious Work: It is not likely that hereafter any more ease or better opportunity will happen for it, than whilst we have the happy Enjoyment of Your Majesties Presence amongst us: For it is reasonably to be apprehended, that the Difficulties to be surmounted in so godly a Design, will rather be increased than diminished, by the continual Suggestions of our Adversaries against us to Your Majesty, when restored to Your Throne in England. Furthermore, the very Protestants themselves cannot in their hearts chuse but applaud, and judg it in the main to be a necessary effect of Royal Bounty and Justice, that those Livings, Churches, and Prerogatives, which were taken away from the Roman-Catholick Clergy by Protestant Kings and Parliaments, should now, after so many Years Sufferings, be restored back unto them by a Roman-Catholick King, with the Concurrence of a Roman-Catholick Parliament; were it for no other Motive, than to gratifie Your Roman-Catholick Subjects of this Kingdom,

who have so eminently signalized their Loyalty, Allegiance, and constant good Zeal to assert with their Lives and Fortunes, Your Majesties Rights, in a time when Protestants and Sectaries, nay also the chief, and most part of the Protestant Clergy, did not stick to stir up and bring in an Invasion, and join hands with Your Enemies against You.

REFLECTIONS.

In the beginning of this *Paragraph*, they seem unwillingly to tax the Protestants that are on King *James*'s side, with what is indeed no Crime, but a Duty, *viz. Their Suggestions to him in case of his Restoration, against so godly a work, as the restoring the* Romish *Religion and Clergy*. I confess this is a Compliment some of them do scarce deserve; and which is expressly contradicted by what was said in the former part of this same *Memorial*, in that, That *they would not be displeased, nor grudg at the re-establishment of the* Romish *Religion and Clergy in* Ireland. And it's a question which of the two Insinuations are most natural, and most consequential to the Principles and Practices of the Protestant *Jacobites*.

What

What a ridiculous piece of ſtuff is this! *That the Proteſtants themſelves will applaud in the main, that neceſſary effect of Royal Bounty in a* Roman-*Catholick King's reſtoring back to the* Roman *Catholicks, what a Proteſtant King and Parliament had taken from them in* Ireland. At the ſame rate, and by the ſame parity of Reaſon, what a Proteſtant King and Parliament has taken away from the *Roman*-Catholicks in *England*, ſhould be now reſtored them by a *Roman*-Catholick King, when he comes back to the Throne of *England*. Indeed we have no reaſon to doubt, but as the Reaſon is the ſame, ſo the Manner of acting would be the ſame in both Kingdoms; which is fairly enough hinted in the Words themſelves.

How eminently they have ſignaliz'd their Loyalty and Allegiance to King *James* in this Juncture, their Bravery and inimitable Courage have evidenced with a Witneſs. The truth is, it's hard to ſay, Whether King *James* be leſs oblig'd to the Valour of the *Iriſh*, or they to his Conduct: I am of Opinion, They will not be willing to try their Fortune again, under ſuch a General, nor He to try His, with ſuch Soldiers: And ſo there's nothing loſt in point of Gratitude on either hand.



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MEMORIAL.

What greater Mischief or Villany than this can be apprehended from them! For not to speak here of the Malicious endeavours formerly used in their Parliament, to exclude You from Your Right of Inheriting the Crown, or of the Treacherous Plots and Designs contrived by some of them, for to take away Your Majesties Life, and that of Your Royal Brother the late King of Blessed Memory: And after all this, Is it reasonable to repose any Confidence in them, or to expect that ever they will prove real and true unto You upon occasion of helping You to regain Your Crown? Or certainly if they should chance to give any such Encouragement, it will not proceed from a real Love to Your Royal Person, but that they find it necessary for their Temporal Interests, which they now experience to be in great danger, and much prejudic'd by their late Rebellious Defection. Consequently, as far as Your Return may avail for the Preservation and Advantage of those their Interests, they may concur thereunto, without regarding any Establishment whatever, that You make in this

this Kingdom, in favour of the Roman-Catholick Religion and Clergy; for they do not doubt, but that Your Majesty being of the Roman-Catholick Religion, intends to establish the same, and to restore the Clergy to their Livings, Churches, and full Jurisdiction, in this Your Catholick Kingdom.

## Reflections.

As to some of the Protestants *Design of old to exclude King* James *from inheriting the Crown*, as is here mentioned; The *Bill of Exclusion*, as it was the result of the Counsels of those who saw no other way at that time to save *Us* from Popery and Slavery; so it's a question, Whether it had not been better for that Prince that that Bill had taken effect. For it seems to me, a far greater misfortune, to be once upon a Throne, and to put a necessity on the Nation to dethrone him, than never to have been suffer'd once to sit down upon it; And I believe that unhappy Prince thinks so himself, by this time. So that the Papists have no great reason to blame the Protestants upon that head.

As to the Treacherous Plots and Designs contriv'd by some of the Protestants to *take away*

*away the life of King* James, *and of his Royal Brother*, Alas! We all know where this Plot was coyn'd; who they were that brought it upon the Stage; and to what end.

This Proteſtant Plot here hinted at, was thought upon by the Popiſh Party then at Court, as the only proper means to ſtifle for good and all the *Popiſh one*; And what *Villanies*, *Perjuries*, *Subornations*, *Lyes and Murthers*, were put in practice at that time, none in *England* can be ignorant. It could be wiſh'd, That for the honour of the Nation, and for the honour both of the *Bar*, and of the *Bench*, theſe things were buried in perpetual oblivion.

The Inſinuation at the end of this Paragraph, That *if thoſe Proteſtants ſhall help King* James *to regain his Crowns, it will proceed only from a motive of temporal Intereſt*; I believe may be very true in ſome ſenſe. For certainly nothing but a *falſe ſhew of temporal Intereſt* can ever prevail with a Proteſtant to bring back King *James*; ſince he muſt make account to loſe thereby all *ſpiritual Intereſts*, viz. thoſe of his own Religion, Conſcience and immortal Soul; And theſe he muſt neceſſarily reſolve to part with at the very moment he brings back

back that Prince to the *Engliſh* Throne. But yet it's but a falſe ſhew of temporal Intereſt at the beſt; For not only the Ruine of his Religion, but that of his *Property and Liberty* muſt attend King *James* his Return. It's then we muſt ſubmit our ſelves either to a *French Yoak*, or a *Yoak after a French Model*; And then farewell for ever the Liberties and Properties of the Subjects of *England*.

That theſe Proteſtants (who the Memorial confeſſes from a temporal Intereſt only would help King *James* to regain his Crown) *ſhould have no regard to any Eſtabliſhment He ſhould make in* Ireland *in favour of the Roman-Catholick Religion and Clergy*: I hope it's not true of them. And if it be ſo, They are the unhappieſt and moſt hateful Wretches upon Earth, as being willing for their trifling Intereſts to ſacrifice a whole Kingdom to *Rome*.

MEMORIAL.

**What worſe Reſentments can they receive of Your Majeſty's putting that Intention now abſolutely in Effect, than they may of what other glorious things you have ſetled in this Kingdom as means thereunto, by making Catholick Corporations and Magiſtrates,**

giſtrates, and Judges, by rendring Roman-Catholicks capable of all manner of Offices and Employments, by putting the Government Civil and Military into the hands of the Roman-Catholicks, by breaking that unjuſt Act of Settlement, and reſtoring the Catholick Proprietors to their Ancient Eſtates.

REFLECTIONS.

Here the Romiſh Clergy tell the World plainly, That *the Reſtoring the Romiſh Religion, and the Romiſh Clergy to their Churches and Livings, merits no greater Reſentment from the Proteſtants, than the making Roman-Catholick Corporations and Magiſtrates and Judges, the rendring all Roman-Catholicks capable of Offices and Employments, by putting the Government Civil and Military in their hands.* I confeſs we are oblig'd to them for telling us ſo; Eſpecially conſidering that in the laſt Reign ſome People look'd upon theſe *laſt Innovations* to be no great buſineſs; and were willing to concur, or at leaſt tamely to conſent to them. We ſee what a ſenſe the Papiſts themſelves had of theſe Violations of our Law: It was all one in their Eyes, as a *Re-eſtabliſhment of the Romiſh Religion*

*Religion and Clergy*, which ſome of the Proteſtants themſelves would not believe: And indeed the wiſer part of the Proteſtants thought the one was as juſt as the other. And that the Royal Prerogative might be wreſted by Corrupt Judges and Lawyers then in pay, to infer a power to do both.

MEMORIAL.

**These are Changes of far greater difficulties, and more apt to exasperate the Protestants of** England; **and yet without regarding their Displeasure, Your Majesty, praised be God, was successfully prevail'd on to compass these Glorious Alterations. How then can it be thought reasonable that the Consideration of displeasing or exasperating the said Protestants of** England, **should influence upon Your Majesty to postpone or let slip this present Opportunity of Re-establishing Your Roman-Catholick Clergy of this Kingdom in the full manner aforementioned?**

REFLECTIONS.

If the late Circumſtances wherein King *James* was in *Ireland*, was ſo favourable an opportunity to Re-eſtabliſh the Roman-Catholick

tholick Religion in that Kingdom, as the *Memorial* affirms, Then much more was the Circumſtances he was in here in *England*, ſome two years ago, a favourable Opportunity to Re-eſtabliſh the Romiſh-Catholick Religion in this Kingdom. In *Ireland* King *James*'s Power was only confined to that Iſland, and he was deſtitute of the Support and Aſſiſtance of the Two other Kingdoms that had been once *His*. He had, when in *Ireland*, a powerful Prince poſſeſt of theſe two other Kingdoms, and of a part of *Ireland* it ſelf, who was ready to beat him out of the reſt, at the Head of a brave well-diſciplin'd Army; while King *James* had no reaſon to hope any great things from His, made up of Cowardly, Ill-diſciplin'd, and as ill-pay'd *Iriſhes*. King *James*'s Circumſtances were far better two years ago, being Maſter of Three Kingdoms, and of a brave and numerous Army, and no body to oppoſe him. So that if his *Will was the ſame* as to the Re-eſtabliſhment of the Romiſh Religion, (as no body doubts but it was) *Then his Power was much greater two years ago, when in* England, *than two or three months ago when in* Ireland, *at the time of preſenting him this Memorial.*

*Memorial.* Thus that Unfortunate, Misguided Prince was in all his Conduct *wise too late*, though to the great happiness of these Three Kingdoms, as the Event has prov'd.

MEMORIAL.

We must confess, that such an Intire Establishment of the Roman-Catholick Clergy in England, would perhaps prove very difficult, and provoke the Indignation of the Protestants in a high measure, because it is contrary to the Persuasion generally held by the People there, who though never so different amongst themselves in their Tenets, yet agree together in bearing so implacable an aversion to the Roman-Catholick Religion and Clergy, that it is not to be expected they would ever concur in their Parliaments thereunto: But the Case is quite otherways in this Your Majesty's Kingdom of Ireland; for the People here being generally Roman-Catholicks, incomparably exceeding in number all Sectaries and Protestants, covet nothing more, than to have their own Roman-Catholick Clergy Re-established amongst them in those Churches and Livings that the Piety and Devotion of

their Ancestors, time out of mind, conferr'd upon them for the Service and Honour of God, and for their decent Subsistence; and restor'd to the full Exercise of their Spiritual Jurisdiction, and enjoyment of their Privileges.

REFLECTIONS.

We find the Romish Clergy do here usher in the difficulty of Re-establishing the Romish Religion in *England*, with a *perhaps*; And they will not allow it to be impossible, but only that it *would prove difficult*. I make no doubt, but if things were at this day in *England* upon the same foot they were in two years ago, we should have heard of no *difficulty* in this matter: It was then, in their opinion, the easiest thing of a thousand to Re-establish the Roman-Catholick Religion in *England*: And by all their Actions and words they express so much. I will not determine, how far it was possible to bring *England* in the last Reign, to comply with, and embrace Popery. But this I may safely say, That the Debaucheries with which the Nation was poison'd in King *Charles*'s Reign, had laid them open to any Change in Religion. We all know *Atheism* is the fairest Introduction

troduction to *Popery*. And he that's an *Atheist* to day, may eaſily be a *Papiſt* to morrow, eſpecially if his Intereſt concur in the Change. We ſaw how much Popery gain'd every day, and how many men, and that of the firſt Rank, Intereſt, and the Smiles of a Court, prevail'd with to change their Religion they were brought up in, for a new one they had never taken the pains to examine further, than as to the favourableneſs of it with the King. Moreover, in *France* we had the example of a vaſt many Thouſand Proteſtants, who had not the Courage nor Conſtancy to reſiſt the Methods taken by the *Romiſh* Emiſſaries to bring them back to the Communion of *Rome*. And the *French* Proteſtants were at leaſt as Zealous in their Religion, as we in ours, and ſeem'd to be willing to venture as much for it as we. So that I cannot either confute or conſent to this laſt part of the Memorial; but muſt conclude with this; That we have reaſon to bleſs God, and pay our Thanks and Acknowledgment to the *Glorious Inſtrument* he made uſe of, by whom we are put out of fear of having our Conſtancy in the Proteſtant Religion tried, at the rate we had reaſon to expect not long ago.

And

And thus I take leave of the *Memorial* of the *Romiſh* Clergy, and leave them to the diſappointments they have met with, both in that Kingdom and elſewhere, of all the hopes they have been ſo long a rearing up to themſelves; and which now are vaniſht into ſmoke, upon the appearing of our Victorious King in the Iſland, where they were to begin *their thorough Work*.

## POSTSCRIPT.

WE live in an Age wherein ſome people have the Impudence to deny things of themſelves as clear as the Sun in its Mid-day Light. Go and enquire of the *Roman* Catholicks in *France*, and other Popiſh Countries, they will make no bones to confeſs freely, That two years ago, *they had the greateſt Grounds poſſible to have hop'd for the Eſtabliſhment of the Catholick Religion, and the utter Extirpation of what they call Hereſie, through the Three Kingdoms of* England, Scotland, *and* Ireland. But at the ſame time, go and enquire the opinion of ſome among ourſelves at home, that call themſelves Proteſtants, in this point they will confidently tell you, *There was never any ſuch Change deſigned.* Theſe people muſt either be ſtrangely ſtupid, or muſt from ſome one reaſon or other find themſelves oblig'd to diſſemble a thing that cannot, that will not be hid. The *Memorial* I have before given a particular Copy of, is a proof of ſuch a Deſign, as *to change Religion in* Ireland.

Ireland; and ſuch a proof, as there can be no clearer given for any thing in the world: But I have thought fit in this Poſtſcript to give another evidence as clear as the former; but an Evidence that proves not only a deſign to overturn the Proteſtant Religion in *Ireland* alone, but likewiſe in the other Two Kingdoms of this Iſland: And that is, *A Memorial given in by* Monſieur *the Duke of* Chaulnes, *Ambaſſador Extraordinary for the* French *King, to this preſent Pope*, very ſoon after his coming to the Papacy. The *Memorial* it ſelf is to be found in ſeveral of their Papers now printed at *Rome* and other places of *Italy*, on the occaſion of the preſent Tranſactions betwixt the Court of *France*, and that of *Rome*; and the Copy whence I take it, is the *Italian Mercury of Venice, Numb.* 1012. The *Memorial* is there mentioned at full length, and refers to a great many other Heads, than what I need here to mention. I ſhall only copy from the Original, thoſe parts of it that concern the Affairs of King *James*, or of the *French* King as his Ally and Confederate.

The Memorial is thus.

*The Memorial and Repreſentation made to our moſt Holy Father the Pope, by His Excellency* Charles de Albert, *Duke of* Chaulnes, *and Peer of* France, *Ambaſſador Extraordinary, and Plenipotentiary from His moſt Chriſtian Majeſty, to His Holineſs, in Name and Behalf of His moſt Serene Majeſty, His Maſter.*

HIS *Excellency does moſt unwillingly, and with the moſt inward Grief, put His Holineſs in mind of the ſad and unhappy Conſequences that have ariſen to*

*the*

*the Catholick Church, by the unnecessary and ill-tim'd mistakes entertain'd by the late Pope* Innocent XI. *of the most Serene King his Master. What dismal effects they have produc'd, all* Europe *feels at this day with regret.*

*The most Serene King his Master has done all in him lies to deserve the name of the Eldest Son of the Church. And by breaking into pieces that* Hydra *of Heresie, which had in his own Kingdom for above an Age, trampled upon all that was Sacred, he might have justly expected better Returns of his Zeal for the Catholick Religion, than he did meet with from the then Head of the Church. It was not only in his own Kingdom, that his most Serene Master did use his utmost Power and Interest to root out Heresie, and to establish the true Ancient, Catholick, and Apostolick Religion; but his Aims and Influence went farther; and unless the late Pope* Innocent XI. *had wilfully obstructed his Designs by an untimous and needless Breach betwixt him and the Crown of* France, *the state of Christendom, and of the Catholick Church, had been far better than it is at this day. All this his Excellency does not represent to his Holiness out of any design to cast Dust on the Ashes of his Predecessor; for as the most Christian King his Master suffered as much as ever Prince in his Circumstances and Quality did, from the late Pope, and that without doing any action unbecoming a true Eldest Son of the Church towards the common Father and Head thereof; so he resolves for ever to banish from himself, and bury in oblivion the remembrance of these things.*

Here the *French* Ambassadour does very fairly confess as a great Honour to his Master, *That it was not in his own Kingdom only, that he us'd his Interest to root out Heresie; but that his Aims and Influence went further; and if the late Pope's breach with him had*

had not hindered, *The ſtate of the Catholick Church had been far better than it is now at this day.* What can be more plain than this? And where could the *French Deſigns and Influence to root out Hereſie*, be more effectual and more probable to lie, than in *England*, at that time under the Reign of a Prince as zealous a *Romaniſt* as himſelf, and in the neareſt conjunction with him in all ties of *Friendſhip and Alliance.*

The reſt of the *Memorial* contains a great many other particulars relating to the Pretenſions of the *French* King, and Diſputes between him and the late Court of *Rome:* And therefore it's needleſs here to mention them. Only in the end He has this other Article relating to the Affairs of *England*, which runs thus.

*His Excellency humbly intreats his Holineſs to conſider in his Fatherly Care and Zeal, the horrid and inexpreſſible prejudice the Catholick Church has received by the fatal diſappointment all her Sons have met with in the misfortune of his Britannick Majeſty; And that juſt at the very inſtant of time, we were to expect all good and great things for the Catholick Church from that King's Zeal and Affections to it. So that unleſs ſpeedy courſe be taken for that King's Re-eſtabliſhment, not only all the joint Deſigns for the ſuppreſſion of Hereſie will fall to the ground; but the Catholicks of thoſe Kingdoms will be in the ſaddeſt condition poſſible. And the Holy Church depriv'd of thoſe great Kingdoms, &c.*

Here is as fair a Confeſſion as ever was made *of a diſappointment the Romiſh Church met with in the late King's Misfortune, and how great things that Party expected from King* James *his Zeal for the* Romiſh *Church: and in fine, of joint Deſigns for the ſuppreſ-*

*sion of Hereſie.* And after this, I would fain know who can doubt of our Intended Ruine, and that of our Religion, if the late happy Revolution had not fallen out?

*FINIS.*

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